

# From **Dabiq** To **Rome**

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## Knowledge Series in Explaining Issues of Methodology (Part 5)

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By the Lajnah of the Khilafah<sup>1</sup>

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All praise belongs to Allah, the Lord of creation. The final outcome is for the muttaqin (those who fear Allah), and there is no aggression except against the dhalimin (the oppressors). I bear witness that there is nothing worthy of worship except Allah alone with no partners, the rightful and clear King, and I bear witness that Muhammad is His slave and messenger, the imam of the first and last, as to what follows:

In this lesson our talk, with the permission of Allah (ta'ala), will be surrounding the issues that dispute arose in regards to the hukm (ruling) on the taifah mumtani'ah (resisting group/party/sect) from rites of Islam.

**And before diving into the matter of the taifah mumtani'ah, we would like to begin with a brief introduction, so we say:**

Indeed, Ahlus-Sunnah wal-Jama'ah have agreed that iman is qawl

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<sup>1</sup> First aired on Al-Bayan Radio in a series of broadcasts, then transcribed and published in *An-Naba*.

(statements) and 'amal (actions), and from the people of knowledge more than one have related a consensus on this. Its explanation is what was outlined by Shaykhul-Islam ibn Taymiyyah (rahimahullah) when he said, "And from the fundamentals of Ahlus-Sunnah wal-Jama'ah is that ad-Din and al-Iman are statements and actions. The statement of the heart and the tongue, and the action of the heart, tongue, and limbs."

Clarifying this is when Allah (ta'ala) issued a command like salah, zakah, etc., a pillar of iman with regards to the command of Allah (ta'ala) is inqiyad (compliance) to it, and that is the action of the heart. Therefore, whoever does not establish inqiyad in his heart to the command of Allah (ta'ala) is a kafir. Shaykhul-Islam ibn Taymiyyah (rahimahullah) said, "It is known that iman is iqrar<sup>2</sup> and not just merely tasdiq. Iqrar contains and comprises of the statement of the heart, which is tasdiq, as well as the action of the heart, which is inqiyad." Then he said, "So whoever does not obtain in his heart tasdiq and inqiyad is a kafir."

There is also a need to explain an important matter; and it is that the inqiyad of the heart to the command of Allah must manifest itself and show its

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<sup>2</sup> An act of truly affirming that something is true. Tasdiq is assenting and it is belief in the heart alone. The subtle difference is mentioned by ibn Taymiyyah.

traces on the limbs. So whoever resists and abstains from the action [of the limbs] then it is an indicator of his lack of iman and inqiyad, or an indicator of the weakness of his iman and inqiyad. Thus whoever resists from the action [of them limbs], then he is either a kafir or a fasiq. And this varies depending on the different forms the abstaining takes.

Shaykhul-Islam ibn Taymiyyah (rahimahullah) said, "The foundation of the iman is in the heart, and it is the statement of the heart and its action; which is iqrar with tasdiq, love, and inqiyad. And what is in the heart must manifest and show itself on the limbs. If he does not act accordingly, then it is evidence for its absence or its weakness."

What is meant by that is if a man was to resist and abstain from an action from the actions of Islam due to pride and arrogance is a kafir due to his lack of inqiyad. This kufr is like the kufr of Iblis who resisted and abstained from making sujud to Adam ('alayhis-salam), even though he acknowledged it was obligatory [upon him].

**We return back to the issue of the taifah mumtani'ah; so we say: what is the taifah mumtani'ah?**

The answer: it is a group that affiliates itself to Islam then abstains and resists with strength and fighting from

committing to a clear and apparent law and rite of Islam, even if they affirm its obligation.

An example is if a group was to abstain and resist from paying the zakah, or from committing to fasting [the month of Ramadan], or its likes from the rites of Islam, even if they affirm its obligation. Or they do not commit to leaving the clear and apparent prohibited matters such as riba, alcohol, and zina; even if they affirm its prohibition, and that we do not have the ability to bind them except by fighting [them]. Or they contain strength and abstain from committing to the apparent and clear rites of Islam, even if they do not fight over it.

**Next we say: what is the ruling of the taifah mumtani'ah?**

The answer: the ruling of the taifah mumtani'ah according to correct opinion from the scholars is that of apostasy and the leaving of Islam. That is based upon what has passed in the introduction from what iman is. And that it is qawl and 'amal, with inqiyad to His (ta'ala) commands as a must.

The evidence for that is that consensus of the companions (radiyallahu 'alayhi wa sallam), which draws its proof for the fact that they labeled those who withheld the zakah as apostates.

Abu 'Ubayd al-Qasim ibn Sallam said, "And this confirms that the jihad of Abu

Bakr as-Siddiq (radiyallahu ‘anhu) with the muhajirin and ansar against the Arab withholders of zakah is just like the jihad of the Messenger of Allah (sallallahu ‘alayhi wa sallam) against the people of shirk. There was no difference between them with regards to permitting their blood, enslaving their families, and taking their wealth. For indeed, they resisted it without rejected it.”

And Shaykhul-Islam ibn Taymiyyah (rahimahullah) said, “The companions agreed, and the aimmah after them, on fighting the withholders of the zakah even though they performed the five salah and fasted the month of Ramadan, and that they were not excused due to their misconception, and that they were apostates, and that they fought for its withholding, even though they acknowledged its obligation as commanded by Allah.”

Shaykh Muhammad ibn ‘Abdil-Wahhab said after citing the words of Shaykhul-Islam, “So ponder over his clear speech that the group who resisted paying the zakah to the imam were fought and that he ruled them with kufr, apostasy from Islam, the enslavement of their children, the taking of their wealth as war spoils, and that they acknowledged the obligation of zakah, performed the five salawat, and all other rites of Islam except for the paying of zakah. And that all that

did not prevent them being fought, nor did it prevent them from being ruled with kufr and apostasy, and that this is established from the Book, the Sunnah, and the consensus of the companions (radiyallahu ‘anhum). And Allah knows best.”

### **The ruling of fighting the taifah mumtani‘ah:**

Indeed, what is proven from the Book, the Sunnah, and the consensus of the companions is that it is obligatory to fight the taifah mumtani‘ah.

Allah (ta‘ala) said, “And fight them until there is no more fitnah and the Din, all of it, is for Allah” (al-Anfal: 39).

Thus if some of the Din is for Allah and some other parts are for other than Allah; it is compulsory to fight until the Din, all of it, is for Allah.

And in the two books of sahih narration (i.e., al-Bukhari and Muslim), on the authority of ibn ‘Umar (radiyallahu ‘anhuma) that the Messenger of Allah (sallallahu ‘alayhi wa sallam) said, “I have been ordered to fight the people until they testify that there is nothing worthy of worship except Allah and that Muhammad is the Messenger of Allah, to establish the salah, and to give the zakah. Thus if they do that, then their blood and wealth are protected from him except for the right of Islam, and their account is upon Allah.”

And Abu Bakr (radiyallahu ‘anhu) said, “Zakah is the right on the wealth. By Allah, if they refuse to give me the rope you tie a she-camel with, that they used to give to the Messenger of Allah (sallallahu ‘alayhi wa sallam), I will fight them for that.”

And Shaykhul-Islam ibn Taymiyyah (rahimahullah) said, “The scholars have agreed that every group that resists from a clear and apparent rite from the rites of Islam, that it is obligatory to fight them until the Din, all of it, is for Allah, like the muharibin<sup>3</sup> [are fought].”

And he also said, “Thus it became known that if some people simply cling to the label of Islam without adhering to its rites and laws, then fighting them is not cancelled. Rather, fighting it is compulsory until the Din, all of it, is for Allah and until there remains no fitnah. So if some of the Din is for other than Allah, fighting becomes obligatory. Therefore, any group which refuses to implement some of the obligatory salawat, fasting, or the Hajj, or violates the blood and wealth which are sanctified, or engages in consumption of intoxicants, adultery, fornication, gambling, or marries those who are forbidden to marry, or who do not wage war against the kuffar, do not impose the jizyah on the Jews and Christians, or any other matter from the obligations and prohibitions of the Din

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<sup>3</sup> Meaning, the kuffar who have no treaty.

for which no one has an excuse for denying or leaving, and which one was to disbelieve if they were to deny its obligation. Thus the taifah mumtani‘ah is fought over this, even if they affirm them [being obligatory or prohibited]. And I do not know of any disagreement amongst the scholars in this regard.”

So if this is the ruling of the taifah mumtani‘ah if it refrains from observing one of the laws and rites of Islam, then what of if it was to refrain from many more than that? Rather, what of whoever declares that they will not abide of the law of Allah by replacing it with democratic laws or fabricated regulations?!

**If that issue is settled, then some issues need to be clarified:**

**The first issue: the dispute that occurred between the scholars of the companions; Abu Bakr and ‘Umar regarding takfir of the taifah mumtani‘ah.**

Indeed, the disagreement that occurred between the companions over takfir of those who withheld the zakah is established by the text of the hadith, which has been related by al-Bukhari and Muslim from Abu Hurayrah (radiyallahu ‘anhu) who said, “When the Messenger of Allah (sallallahu ‘alayhi wa sallam) died, and Abu Bakr replaced him in his stead, and the Arabs fell into kufr, ‘Umar said to Abu Bakr,



“How can you fight the people when the Messenger of Allah (sallallahu ‘alayhi wa sallam) said, ‘I have been ordered to fight the people until they proclaim that there is nothing worthy of worship except Allah. So if they proclaim that nothing is worthy of worship except Allah, their wealth and selves are protected from me, except by its (Islam) right. And their account is upon Allah.’” Abu Bakr said, “By Allah, I will fight whoever distinguishes between salah and zakah. Certainly, zakah is the right on the wealth. By Allah, if they refuse to give me the rope you tie a she-camel with, that they used to give to the Messenger of Allah (sallallahu ‘alayhi wa sallam), I will fight them for that.” So ‘Umar said, “By Allah, it was not until I saw that Allah had expanded the chest of Abu Bakr to fighting, that I knew it was the truth.”

Thus the reason ‘Umar (radiyallahu ‘anhu) thought it was prohibited to fight them was due to them saying “la ilaha illallah” is a clear proof that he did not view them as disbelievers.

From those who made mention of this dispute between the companions was Imam ibn Qudamah in his book *Al-Mughni*. He said, after mentioning the two narrations in regards to takfir of those who withheld the zakah, “It is evident based on the first narration that ‘Umar and others from the companions refused to fight in the

beginning, and if they had believed that they were disbelievers, then they would not have held back.”

### **The second issue: the mention of the disagreement which occurred between the scholars on this matter.**

The disagreement between the scholars of Ahlus-Sunnah with regards to the ruling of kufr of taifah mumtani‘ah is based on the disagreement of the companions (radiyallahu ‘anhum). Ash-Shafi‘i (rahimahullah) inclined towards not making takfir of those who withheld the zakah, and went on to say that the affliating them with “riddah” was from the standpoint of linguistics and not upon a shari‘i meaning. Then he said that the companions disputed with regards to fighting but agreed on not making takfir of them. He considered those who refused to give a right to the imam as having a tawil (interpretation).

Imam ash-Shafi‘i (rahimahullah) said, “The people of riddah after the Messenger of Allah (sallallahu ‘alayhi wa sallam) are of two types: from them are those who tempted after Islam, such as Tulayhah, Musaylamah, al-‘Ansi, and their companions. And from them are those who clung to Islam but refused to give charity. If someone asks: ‘What is the evidence for that while the people refer to them as the

people of riddah?’ Then this [the use of] the Arabic language. Riddah comes from ‘irtidad from what they had been upon to kufr, and [also] irtidad by preventing the truth. So whoever returns back from something, it is permissible to say that he apostated from this or that.”

Imam Ahmad also leaned towards that in one narration from him, as al-Athram cited from him about the one who abandons the fast of Ramadan, by asking, “Is he like one who leaves the salah?” He replied, “Salah is more firmly established, unlike the others.” He was then asked, “And the one who leaves [paying] the zakah?” He replied, “It has come from ‘Abdullah [ibn Mas‘ud]mthat ‘one who leaves [paying] the zakah is not a Muslim.’ And certainly Abu Bakr fought over it, and the hadith is regarding the salah.”

Al-Qadi Abu Ya’la said, “What is apparent in this is that he narrated the statement of ‘Abdullah [ibn Mas‘ud] and the action of Abu Bakr, but did not assert it due to him saying, ‘The hadith is regarding the salah.’ Meaning, the reported hadith that contained [the mention] of kufr is found in regards to the salah. And the statement of the Prophet (sallallahu ‘alayhi wa sallam) is, ‘Between the slave and kufr is leaving the salah. So whoever leaves the salah, then he has disbelieved.’ And also because zakah is the right of the

wealth, and one does not disbelieve if he refrains [from paying it]. And fighting for it is like a kafarah [for those] and [protecting] the rights of the people.”

Shaykhul-Islam ibn Taymiyyah (rahimahullah) said, “The fuqaha split into two opinions thereafter in relation to the kufr of whoever refrains from it and fights the imam over it while affirming its obligation. Both [opinions] are narrated from Ahmad, just as the two narrations from him regarding takfir of the Khawarij.”

### **The third issue: is the one who disagrees in the kufr of the taifah mumtani‘ah an innovator or a Sunni?**

We say: whoever said that the taifah mumtani‘ah does not disbelieve based on his saying that iman is statements but not actions; then he is Murji. As for whoever says the iman is statements and actions, then refrains from declaring the kufr of the taifah mumtani‘ah, is not an innovator but a mujtahid who is mistaken. And Imam ash-Shafi‘i falls under this, for he affirmed that iman is statements and actions just as the generality of the aimmah of Ahlus-Sunnah wal-Jama‘ah did.

Imam ash-Shafi‘i (rahimahullah) said, “It was by the consensus of the Sahabah and those who followed after them, from those who are considered,

that iman is statements, actions, and intention, and none of them are fulfilled without the other.”

This matter resembles the difference of opinion in regards to the kufr of the one who leaves the salah. Thus whoever from the scholars favored not to declare the kufr of the abandoner of salah while saying that iman is statements and actions, then he is Sunni and not an innovator. Concerning one who doesn't make takfir of the one who leaves the salah or [says] that he is to be killed after he is called to it and that if he is killed, he is killed as a Muslim, then has fallen into the misconception that the Murjiah and Jahmiyyah fell into regarding the name of iman, and built upon that [misconception] not making takfir.

Shaykhul-Islam ibn Taymiyyah (rahimahullah) said, “This matter should be reflected over, so that one knows the relationship between what is apparent and what is hidden in order for this misconception to be removed from him on this issue. And that he comes to know that whoever from the fuqaha said that if one affirms the obligation [of salah] and refrains from its performance - that he is not killed or killed while still a Muslim - then he fell into the misconception that the Murjiah and the Jahmiyyah fell into. Which is the same that those who considered whoever has the willful determination

and complete ability does not imply anything from action. Therefore, those who abstained from killing this one from the fuqaha based their saying on this issue of iman, in that actions are not from iman.”

#### **Let us take an example of this:**

And it what is related from ibn Shihab as-Zuhri (rahimahullah). In *Ta'dhim Qadr as-Salah*, al-Marwazi narrates from ibn Shihab az-Zuhri that he was asked about a man who leaves the salah, so he said, “If he left it due to him innovating a din other than the Din of Islam, he is to be killed. And if he does it due to him being a fasiq, he is to be beaten and imprisoned.”

Thus it is clear that ibn Shihab does not view the one who leaves the salah as having disbelieved.

It is narrated by al-Lalakai from Ma'qal ibn 'Ubaydillah al-'Absi, that he said to Nafi', the slave of ibn 'Umar, “They say: ‘We acknowledge that salah is compulsory, but we do not perform it; that alcohol is prohibited, but we drink it; that marrying the mothers is prohibited, but we want to.’ So he removed his hand from mine and said, ‘Whoever does that is kafir.’” Ma'qal said, “I met with az-Zuhri and informed him of what they say, and he said, ‘Subhan Allah, have the people started arguing about that? The Messenger of Allah (sallallahu 'alayhi wa sallam) said,



‘The adulterer is not a believer at the moment when he is committing adultery, and the drinker of wine is not a believer at the moment when he is drinking wine.’”

So look at his statement in relation to not making takfir of the one abandons salah, while he rebukes the Murjiah who take actions outside of the name of iman. This is what makes us not accuse the likes of Imam az-Zuhri with irja simply because he does not view the one who leaves the salah as having disbelieved. Reflect over this matter greatly, and do not be deceived by the multitude of those who seek sedition and the speech of the extremists.

### **Finally, an important clarification needs to be noted:**

And it is that the vast majority of those whom we fight today of the sects of kufr and apostasy do not fit into the dispute which occurred between the people of knowledge in regards to the tawaif (pl. of taifah) mumtani‘ah. Thus the armies of the tawaghit states, their police, and their agents are kuffar by consensus. They are closer in resemblance to the followers of Musaylamah and al-Aswad [al-‘Ansi] than to those who refrained from [paying] the zakah. Accordingly, the soldiers of the taghut and everyone who fights for his sake is a kafir as stated by the text of the Quran, as He

(ta‘ala) said, “Those who believe fight for the sake of Allah, and those who disbelieve fight for the sake of the taghut. So fight against the allies of Shaytan. Indeed, the plot of Shaytan is weak” (an-Nisa: 76).

Whoever allies with the taghut upon ruling by other than what Allah revealed and wages war against the allies of Allah, then he is kafir like him (i.e., the taghut). Because whoever allies with the kuffar is from them, due to His (ta‘ala) statement, “And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people” (al-Maidah: 51).

And we have previously come across that bara‘ah from the mushrikin and allying with the muwahhidin is from asl ad-Din in which there is no excuse of ignorance, nor interpretation, for anyone with regards to it. This is in general terms by consensus, with all praise belonging to Allah (ta‘ala)

We are sufficed with this. We ask Allah (ta‘ala) to benefit us with that which He has taught us, to gather our words upon the truth, and to make us the guided guides.

And our last call is that all praise belongs Allah, the Lord of creation.

## Reading the Books of the Scholars of the Tawaghit?



**Question:** Is it permissible to read the books of scholars of tawaghit, like those of al-Buti, knowing that it is literary books and not Shari'ah?

**Answer:** The Salaf, may Allah (tabaraka wa ta'ala) bless all of them, warned from looking into the books of muftadi'ah (innovators).

Imam ibn Qudamah (rahimahullah) said, "And from the sunnah is to abandon the people of bid'ah, clarifying [their misguidance], abandoning arguments and quarrels in the Din, not looking into the books of muftadi'ah, and not listening to their speech. And every new-invented matter in the Din is an innovation." And

Shaykhul-Islam ibn Taymiyyah (rahimahullah) said when he mentioned that every desire to sin is disobedience towards Allah (ta'ala), "And from this door [is] listening to the people of innovation and looking in their books from that which will harm him and calls him towards their path and disobedience to Allah."

This is from their words and warnings from reading the books of muftadi'ah, so what about the books of the zanadiqah, like those about whom it was asked (i.e., al-Buti). And a Muslim should not be deceived that it is merely literary works, because indeed the misconceptions are [like] hooks. Perhaps he is not affected by that is contain therein, but is affected by the author.

And what is better than the words of Imam ibn Sirin (rahimahullah) when he said, "This knowledge is din, so look from whom you take your din from." And with Allah is success.

[\*For details see Nawaqid al-Islam  
by Shaykh Muhammad ibn 'Abdil-Wahhab]



# INVALIDATORS OF ISLAM

(As per the Qur'an, Hadith and consensus of the scholars)



Shirk (polytheism)

Setting intermediaries  
between himself and  
Allah (تَعَالَى)

Not deeming a disbeliever  
to be a disbeliever

Believing that the guid-  
ance of other than the  
prophet is more complete

Hating anything that the  
messenger came with

Mocking Allah, or the Mes-  
senger, or the Qur'an, or  
the Shariah

Magic

Aiding the disbelievers  
against the Muslims

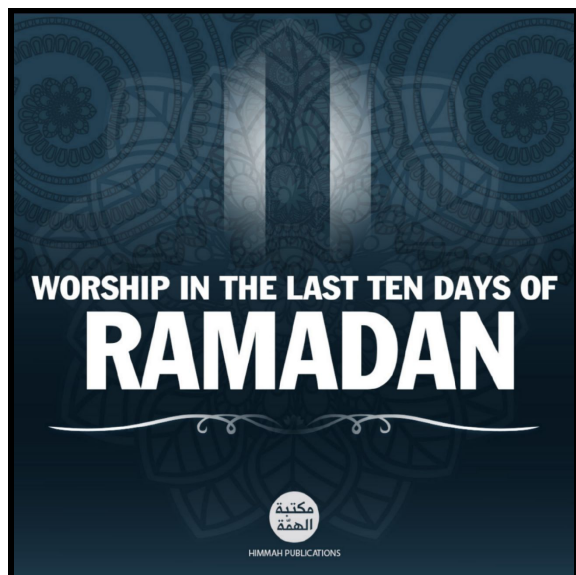
Believing that some have  
the choice to leave off the  
Shariah of Muhammad ﷺ

Turning away from the Din

أهل التوحيد

FOLLOW  
QUR'AN AND SUNNAH

## Worship in the Last Ten Days of Ramadan



All praise is due to Allah. May blessings and peace be upon the Messenger of Allah, and upon his family, his companions, and those who follow him. As for what follows:

Al-Bukhari reported under the chapter titled “al-‘Amal fil- ‘Ashr al-Awakhir min Ramadan” and likewise Muslim under the chapter titled “al-Ijtihad fil-‘Ashr al-Awakhir min Shahr Ramadan” that Ummul-Muminin ‘Aishah (radiyallahu ‘anha) said, “The Prophet (sallallahu ‘alayhi wa sallam), when the [last] ten [days] arrived, would tighten his lower garment, stay awake at night, and awaken his family.” And in a narration from Muslim, ‘Aishah (radiyallahu ‘anha) said, “The Messenger of Allah

(sallallahu ‘alayhi wa sallam) would strive in the last ten [days] in a way he wouldn’t strive in others [i.e. other days].” Therefore, the Prophet (sallallahu ‘alayhi wa sallam) would dedicate the last ten nights of Ramadan to doing good deeds, would strive to perform acts of worship therein, and would incite others to perform them, and from among these acts of worship were:

1. **Ihya al-Layl (Staying Awake at Night):** The meaning of ihya al-layl is to spend the night staying awake for salah, reciting the Quran, remembering Allah, and other than that, and it is possible that what is meant by the hadith is to stay awake the whole night just as it is possible that what is meant is to stay awake most of the night. So let those standing in salah strive and compete in that regard in accordance with their ability.

2. **Awakening One’s Family:** The statement of ‘Aishah (radiyallahu ‘anha), “and awaken his family,” means: awaken his wives for night salah, for it was narrated by ‘Ali (radiyallahu ‘anhu) that the Prophet (sallallahu ‘alayhi wa sallam) would awaken his family during the last ten [nights] of Ramadan.<sup>4</sup> And ibn ‘Umar reported that ibn al-Khattab , when it reached the middle of the night, would awaken his family for salah while

<sup>4</sup> A hasan hadith, reported by at-Tirmidhi



reciting, “And enjoin salah upon your family and be steadfast therein.”<sup>5</sup> Sufyan ath-Thawri said, “What is most beloved to me is that when the last ten [nights] have arrived that one stands in prayer at night and strives therein and awakens his wife and child for prayer if they can endure that.”<sup>6</sup>

3. Tightening One’s Lower Garment: It is mentioned in the explanation of this hadith that it means: Striving in worship, but this explanation is weak because ‘Aishah (radiyallahu ‘anha) said, “He became serious and tightened his lower garment,” so she added “tightened his lower garment” to her mention of his (sallallahu ‘alayhi wa sallam) seriousness. That which is correct, and which the leading scholars of knowledge are upon, is that what is intended by tightening his lower garment is: isolating oneself from women, and what supports this is that he (sallallahu ‘alayhi wa sallam) would spend the last ten days in i’tikaf, and it is prohibited for the one performing i’tikaf to approach his wife.

4. I’tikaf: I’tikaf is to stay in the masjid, dedicate oneself for the purpose of worship, and cut off the worldly connections that distract one from the Hereafter. It is reported by

<sup>5</sup> Sahih, reported by Malik in al-Muwatta.

<sup>6</sup> *Lataif al-Ma’arif fima li Mawasim al-‘Amm min al-Wadhaif* by ibn Rajab al-Hanbali.

al-Bukhari and Muslim from ‘Aishah (radiyallahu ‘anha) said, “The Prophet (sallallahu ‘alayhi wa sallam) would perform i’tikaf during the last ten days of Ramadan until Allah took him, and then his wives performed i’tikaf after him.” And he would only perform i’tikaf in these last ten days in order to fully occupy his time with worshiping his Lord, conversing with Him in solitude, remembering Him, and supplicating to Him.

5. Seeking Laylatul-Qadr (the Night of Decree): This is done due to his (sallallahu ‘alayhi wa sallam) statement, “Seek laylatul-qadr in the last ten [nights] of Ramadan,”<sup>7</sup> and his (sallallahu ‘alayhi wa sallam) statement, “Whoever stands [for salah] during laylatul-qadr with faith and in anticipation of reward will have his previous sins forgiven.” Therefore, the virtues of this night with Allah (‘azza wa jall) are great, and the reward of worship therein is equivalent to [the reward of] a thousand months of worship!

6. Reciting the Quran: The recitation of the Book of Allah in this month is exceedingly important. He (‘azza wa jall) said, “The month of Ramadan [is that] in which was revealed the Quran.”<sup>8</sup> Because of that, the Messenger of Allah (sallallahu

<sup>7</sup> Reported by al-Bukhari and Muslim.

<sup>8</sup> Al-Baqarah: 185.



‘alayhi wa sallam) was very concerned with studying Quran with Jibril in every one of the nights of Ramadan.<sup>9</sup> Reciting the Quran is even further emphasized in the last ten days of Ramadan specifically, for the Salaf were very concerned with reciting the Quran in this month due what they knew of the virtue of recitation within it, and their concern in that regard would increase in the [last] ten nights.<sup>10</sup>

Conclusion: It is but a matter of days before the last ten nights come upon us. So roll up your sleeves for it, O Muslim, for by Allah it is an immense blessing for the one who perfects his worship therein, and it is a great opportunity whereby he who lets it pass has failed and lost, and they are the most virtuous of nights in the year without exception, as the people of knowledge have clarified.

O Allah, let the ten nights of Ramadan reach us, and facilitate for us the goodness of worship therein. O Allah, send blessings and peace upon our prophet, Muhammad, and upon his family and his companions.

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<sup>9</sup> Reported by al-Bukhari and Muslim.

<sup>10</sup> *Lataif al-Ma'arif* by ibn Rajab.

## The Irja of al-Albani by the Sayings of Official Scholars of Sa‘udiyyah

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Shaykh al-Albani is a scholar of hadith and assisted the Sunnah in countering the various muftadi‘ah that roamed the lands. His works spread and his words were listened to, with some saying he revived the study and care of hadith in his time. Surely it was from his sincere intention to aid the Sunnah of the Prophet (sallallahu ‘alayhi wa sallam) against those who innovated, and I do not sanctify anyone before Allah.

### A Hazardous Error

Nonetheless, al-Albani has words and statements that clash with the ‘aqidah of the Prophet (sallallahu ‘alayhi wa sallam) and the Salaf as-Salih (radiyallahu ‘anhum ajma‘in), which has dangerous repercussions. Those who are familiar with both the ‘aqidah of Ahlus-Sunnah wal-Jama‘ah and some statements of Shaykh al-Albani in regards to the reality of iman and what makes someone a kafir, will notice clearly the fact that his words are in line with the people of irja.

It should not shock anyone that we say that, nor should it be a problem that we say Shaykh al-Albani was a Murji in the

issue of iman. Rather, it is even by the sayings of three official scholars of Sa'udiyyah. And before bringing their statements, we would first like to cite some examples highlighting the clear and apparent irja of al-Albani.

### **The Sayings of al-Albani on Iman**

Shaykh al-Albani was asked: "Is it correct [to say] whoever died upon tawhid, **but did not act according to it**, is made takfir of and judged to remain in the fire of Jahannam with the kafir?"

He replied: "**The Salaf distinguished between iman and 'amal (actions). Thus they made actions a condition for its perfection and not a condition for its existence, contrary to the Khawarij.**"<sup>11</sup>

Shaykh al-Albani was asked: "With regard to mocking the Din, which was mentioned in Allah's statement: 'Say: Was it Allah and His ayat and His messenger that you were mocking? Make no excuse; you disbelieved after you had believed,' is the disbelief here kufr i'tiqadi (kufr of belief) or kufr 'amali (kufr of actions)?"

He responded: "No doubt, this is kufr i'tiqadi, indeed this is disbelief with two horns (i.e., it is clear disbelief) because it is not possible for a believer – no matter how weak his iman is – to mock the ayat of Allah ('azza wa jall). And this type of disbelief is what falls under our previous statement when we were

saying that it is not permissible to declare a Muslim to be a disbeliever unless he utters something **which would show us what is settled in his heart**. So here, his mocking the ayat of Allah ('azza wa jall) is the greatest confirmation from him that he does not believe in that which he is mocking. Hence, he is a disbeliever who has committed kufr i'tiqadi."<sup>12</sup>

Shaykh al-Albani said, after the ijma of ibn Kathir and others was brought regarding the disbelief of whoever replaces the hukm of Allah: "You, may Allah bless you, have you paid attention previously and just now during this sitting, **that al-kufr is an action of the heart and not an action of the body?** Did you pay attention to that or not?"<sup>13</sup>

Shaykh al-Albani was asked: "Our shaykh, what is the place of actions in relation to iman? **Are they a condition for its perfection or a condition for its existence?**"

He replied: "What we have understood from the evidences of the Book, the Sunnah, and from the sayings of the leading scholars from the Sahabah, the Tabi'in, and the leading scholars who have witnessed them **is that whatever exceeds the actions of the heart and passes to what has to do with the actions of the limbs, then it is a**

<sup>11</sup> *The Encyclopedia of al-Albani*, v. 4, p. 52.

<sup>12</sup> *Silsilah al-Huda wan-Nur*.

<sup>13</sup> *Al-Kufr Kufran*.

condition of perfection and not a condition for its existence.”<sup>14</sup>

And finally, for the sake of brevity, Shaykh al-Albani said: “And we will take this principle and then relax; [it is that] al-kufr which expels one from the Millah [of Islam] is related to the heart, and not connected to the tongue.”<sup>15</sup>

### Refutation and Clarification of This Irja

Shaykh ibn Baz was asked: “There are some (i.e., al-Albani) who say that it (i.e., actions) enters into iman, however it is a condition of perfection?”

He responded: “No, no, it is not a condition of perfection, it is a portion (juz), a portion of iman, that (i.e., the statement in the question) is a statement of the Murjiah.”<sup>16</sup>

Shaykh ibn Jibrin was asked, part of which was: “What do you think about whoever (i.e., al-Albani) recognizes that iman is statements, action, and belief, and that it increases and decreases, but said that actions are a condition for the perfection of iman?”

He replied to that by saying: “Indeed, the scholars have stated that iman is a statement with the tongue, belief of the heart, and action by the pillars; it increases with obedience and decreases with disobedience. Thus, if it

was [said by him] like that, actions are a portion of iman. And whoever [then] said that actions are a condition for perfection, then he has contradicted [himself]. Because if it was also like that then iman could be present without actions, as what the Murjiah say. Thus whoever says that actions are a condition for perfection, then in his claim he has relinquished actions [from iman].”<sup>17</sup>

Salih al-Fawzan, the agent of the taghut in its war against the muwahhidin, was asked: “There are those (i.e., al-Albani) who say that iman is statements, belief, and actions, however actions are a condition for its perfection. And they also say that there is no kufr except by the heart. Are these statements from the sayings of Ahlus-Sunnah?”

He responded: “The one who said that does not understand iman or ‘aqidah. And this is what we said in the answer to the previous question, that it is compulsory to learn ‘aqidah from the people of knowledge and to take it from its correct sources and then the answer to the question would be known. His statement, ‘Iman is statements, actions, and belief,’ and he says, ‘Actions are a condition for the perfection of iman,’ is a contradiction. How can actions be from iman and then be a condition [at the same time] when it is known that a condition is outside

<sup>14</sup> *Tahrir li Usul at-Takfir.*

<sup>15</sup> *Silsilah al-Huda wan-Nur.*

<sup>16</sup> *Al-Mishkah Magazine.*

<sup>17</sup> Fatwa #5667 from his collection of fatawa.

what it is being conditioned for. **This is a contradiction from him.** He wants to bring together the statements of the Salaf and the statements of those who came after the Salaf, and **he does not know the contradiction because he does not know the statements of the Salaf, and he does not know the reality of the statements of those who came after [them].** Therefore, he sought to join them both. Thus iman consists of statements, actions, and belief; with actions being from iman, and it is iman. **It is not a condition from the conditions of the correctness of iman, and it is not a condition for its perfection or other than that from the sayings that are spread around today.** Iman consists of statements of the tongue, belief in the heart, and actions of the limbs; it increases with obedience and decreases with disobedience.”<sup>18</sup>

The agent of the taghut was asked a similar question in that: “There are those (i.e., al-Albani) who say that iman is statements, belief, and actions, however actions are a condition for its perfection with regards to it. And they say that no one disbelieves except by belief. Are these statements correct and are they from the sayings of Ahlus-Sunnah?”

He responded: **“This is a contradiction,** this is a contradiction. He says that

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<sup>18</sup> The second question from his *Questions and Answers in Matters of Iman and Kufr*.

iman is statements, actions, and belief, then says that actions are a condition and not from iman and that it is a condition for iman. This is a contradiction. **Or he is deceiving the people because he wants the mathhab of the Murjiah.** However, he deceives them by saying that iman is statements, actions, and belief, then says actions is a condition. This is a contradiction.”<sup>19</sup>

The agent of the taghut was asked about: “Whoever (i.e., al-Albani) says that he is upon the Da’wah as-Salafiyyah, however he says that iman is statements, tasdiq, actions, and that actions are a condition of perfection.”

He replied: “He is not upon the Da’wah as-Salafiyyah, **he is Murji from the Murjiah.** And the Murjiah are not upon the mathhab of the Salaf.”<sup>20</sup>

The agent of the taghut was asked about: “Whoever (i.e., al-Albani) says that actions are a condition of perfection in regards to iman, has he agreed with the Murjiah absolutely?”

He responded: **“Yes, he has agreed with the Murjiah, and that is a Murji. Whoever says those words is a Murji.”**<sup>21</sup>

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<sup>19</sup> <http://www.alfawzan.af.org.sa/ar/node/9545>

<sup>20</sup> <https://youtu.be/v-seIR9ApIM>

<sup>21</sup> <https://youtu.be/9BUO1Jys080>

## News Headlines

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### **Explosions Near Tikrit**

4 Federal Police members, including 2 officers, are killed and a 4×4 vehicle is destroyed in an explosive device explosion near Hasan village east of Tikrit. Also, 3 Mobilization members were killed and a 4-wheel drive vehicle was destroyed in an explosive device detonation on the Bayji-Tikrit road

### **An Explosion in the Destroyed City of Mosul**

An Iraqi army officer and 7 soldiers were killed and 2 4-wheel drive vehicles were destroyed in 3 explosive devices detonations near the ash-Sham gate in western Mosul.

### **Clashes West of Pakistan**

2 Pakistani policemen were killed and others injured during clashes Quetta city, west of Pakistan

### **An Explosion in Mogadishu**

6 members of Somali intelligence were killed in an explosive device blast in Mogadishu yesterday

### **Islamic State Attack in Belgium**

According to a source of A'maq, the executor of the attack Tuesday in the city of Liege, eastern Belgium, was a soldier of the Islamic State who carried out the operation in response to the call to target coalition nations for their aggression against the the Muslim nation.

### **Dozens of Afghan Security Forces Killed and Injured in an Attack on the Ministry of Interior Headquarters in Kabul**

Yesterday, while seeking help from Allah alone and trusting in Him, the inghimasi brothers Abu 'Abdillah al-Waziristani, 'Abid al-Qunduzi, Abu Muhammad al-Hirati, 'Umar al-Faruq, Sa'd al-Barwani, Abu Hussam al-Farisi, 'Abdullah al-Farisi, 'Umar Bilal, Qari al-Uzbeki and Sa'id Muslim (may Allah accept them), carrying with them machine guns, explosives, RPGs, explosive vests, and diverse ammunition, launched towards the headquarters of the murtadd Afghan Ministry of Interior in Kabul city. They carried out a number of explosive device detonations in front of the headquarters and then clashed with the murtadd Afghan security forces for many hours, and some of the inghimasiyyin blew up their vests consecutively, causing the death and injury of dozens of murtaddin, and all praise is due to Allah.



## Seizure of Control Over the Shulat Area in Kunar After a Battle with the Murtadd Taliban Movement

By Allah's grace alone, a number of Khilafah soldiers attacked positions of the murtadd Taliban Movement in the Shulat area in Kunar. Fierce clashes took place using diverse weaponry, as a result of which members of the Movement fled in defeat, and the Khilafah soldiers seized control over the area and captured ghanimah of weapons and ammunition, and all praise is due to Allah.

## Attack on a Police Center of the Murtadd Haftar Militia, South of Ajdabiyah

While seeking help from Allah alone and trusting in Him, shortly before dawn, using a variety of weapons, a number of the soldiers of the Khilafah raided the Kinan Police Center south of Ajdabiyah, leading to heavy clashes. It resulted in the killing the members of the center and burning it and all contained within from vehicles and their contents, and all praise is due to Allah.

